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Untabulated Results of Mission Work.

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It is a great satisfaction to all lovers of Jesus Christ, and ought to encourage every one of his followers to larger effort, to know that the day of small things in missionary enterprise has passed away, and that we are a part of a vast army now pushing in every direction the advancing lines of the kingdom of God. The statisticians tell us that at the present time the Christian world is giving for its work in foreign fields an annual sum of $20,000,000. They tell us that the great army of about 80,000 native workers who have themselves been converted from heathenism are now officered and led by more than 15,000 trained foreign workers. They tell us that nearly 4,000,000 converts have been won, and that to this vast multitude there are being added at least 100,000 annually. Do we appreciate what these figures mean? What impression would be made could you see a vast audience of 2,000 men and women like that assembled under this tabernacle bowing at one time at God's altar for Christian baptism, and especially if it were a multitude recently won from heathenism? And yet this is what actually takes place every Sunday of the year in heathen lands. True they are not gathered under one roof, but are scattered over the entire heathen

field; but in reference to God they are as if in one place, and we have a Pentecost reproduced every Sunday of the year. These figures, stimulating as they are, and full of encouragement and enthusiasm for all Christian workers, are really but a small part of the work being done.

"The kingdom of God cometh not with observation;" and while here and there actual converts are being openly made, beneath the surface and out of the sight and appreciation of men the mightiest forces of Christianity are operating. A great spiritual force when once sent forth from the hand of God, though like leaven it often goes unobserved, yet worketh and continueth to work until it has reached the mighty issues for which God sent it forth. For example, we are told that after thirty years of diligent effort in China there were only three actual converts to Christianity. Men said that the effort to convert China was utter folly, and refused to give to that purpose, and everywhere throughout the Church there was great discouragement concerning evangelistic work in that country. But this discouragement arose from a misapprehension of what was being done, and of the conditions existing throughout the empire. Men supposed that these chief difficulties of evangelistic work were to be found in the ancient religions of the country, which had gradually become woven into the everyday life and customs of the people, the traditions of a great people that had been handed down through four millenniums, and the natural conservatism of a people who looked back to the past for its standards of highest excellence; but these were not the chief difficulties the missionary had to

encounter. They arose chiefly out of the previous and continued contact of China with Western nations.

Causes of Antagonism to the Missionary.

The chief point of their contact began with an infamous, illicit trade in opium, by which 150,000,000 Chinese had become debauched, and the country drained of its wealth to secure for India a revenue; a trade fathered first by the East India Company, and continued as a government monopoly of Christian England; a trade that had more than once to be supported by turning loose the dogs of war upon a defenseless people, who, by their impotence, were compelled to make humiliating treaties by which huge indemnities were exacted and large cessions of territory demanded. Into these concessions at Hongkong, Shanghai, and many other places along the eastern coast of China there poured the riffraff and moral débris from the Christian countries of the world, which found congenial fields for breeding, and which made festering places of vice and shame in sections of China controlled by English, American, and French municipalities, but were an open disgrace and a blot upon the name of Christianity. Other departments of commerce were opened in a spirit of relentless aggression and absolute indifference and contempt for everything the Chinese held sacred.

These were the gravest difficulties the missionary had to contend with. His first work was to prove the difference between himself and the other fellow that wore the same clothes, had the same general appearance, and spoke the same language. How were the Chinese to tell the difference between the missionary

and the merchant and the sailor and the beach comber and the opium smuggler and the sandalwood trader? The general appearance was the same, and evidences gathered from his conversation were not available to the Chinaman who spoke nothing but his own language. To prove these differences was not an easy matter. It could not be done with words, for words are just as cheap in China as they are in America. It could be done, and done only, by incarnating Jesus Christ in the lives of the missionaries, who by loving ministry and gentle service must prove the doctrine that he preached. This process was a long and difficult one, and, while men were unable to see any results in immediate conversions, noble men and lovely women beyond the observation and appreciation of their fellow-countrymen were laying their lives in a foundation deep and broad upon which they believed that God in his own time would erect a mighty temple and fill it with his glory; and so it was that at the end of the second thirty years there were 10,000 converts, and at the end of the next ten years there were 40,000 converts, and at the end of the next eight years there were 100,000 converts, and at the end of the next thirty years there will be a million. For when the work was once begun Christ became incarnated not only in the lives of isolated missionaries, but in the lives of natives of the soil who had been won to him through their efforts.

Tokens of Christian Sentiment.

When one enters a heathen land, one of the first impressions made is the small value set on human life; and so in China when missionaries first arrived in the country female infanticide was

so common as to produce no remark, and scarcely any effort was made to conceal it. But as soon as China began to feel the touch of Jesus Christ, human life began to assume a larger value. Shame began to be felt by those who were in the habit of destroying it in infancy, the practice was more and more disguised or carried on secretly until after a hundred years of Christian work in vast sections of territory it is scarcely to be met with. The baby tower of China is fast disappearing, and where existing is falling more and more into disuse.

Not only upon childhood but on womanhood does Christ first lay his hands; where humanity is most helpless he helps first. The degraded condition of woman is one of the prominent characteristics of heathenism. In China that degradation was shown by the seclusion of woman and by the inhuman practice of footbinding, by which the female children were tortured through the years that should have been the years of a happy childhood. After our schools became established, and by precept and practice, by denying admission to our schools to those who persisted in binding their feet, an impression was made which continued to grow until here and there anti-footbinding societies were formed, and these continuing to extend their influence finally attracted the attention of Chinese philanthropists, until at last the powerful viceroy of the two (Hu) provinces, Chang Chi-tung, became the earnest advocate and leader of the movement. It has grown in influence until it has reached the throne itself; and at last the Empress Dowager, perhaps the most conservative person in all the empire, has issued an anti-footbinding edict

from the throne. An intelligent Chinese official said to me recently: "Fifty years from now there will not be a child with bound feet in all the empire." Had Christian missions accomplished but this alone, those who have exerted themselves in pushing them forward should feel amply repaid for this magnificent victory and the inestimable boon which it has brought to China's womanhood.

The Rise of a True Patriotism.

In the empire of China a hundred years ago such a thing as true patriotism was exceedingly rare. For three centuries they had been dominated by the cruel Tartar dynasty, and government to them meant nothing more than a great iron wheel of destruction. The whole empire was honeycombed by secret societies, the object of which was to overthrow the hated Tartar. But little hope of any success was entertained, and the people had sunk down into a condition of hopeless stoicism. But Jesus Christ is the great Emancipator of the world, and touches not only the soul, but makes free the mind and the body; and when through the preaching of the word and the dissemination of multiplied millions of Christian books and leaflets the principles of Christianity had become fairly generally known throughout the empire, there came a great unrest and a great desire for something better in government.

Many who had obtained these new thoughts knew not the source from which they came, but felt their impulse not less powerful. Associations and clubs were formed where the principles of liberty and better government were discussed. Gradually

this wave of public feeling reached the throne itself, and the young emperor fell under its influence. Surrounded by a small band of men, most of whom had been in immediate contact with missionaries and their work, he promulgated in 1898 that series of edicts which enunciated the principles of strong government in such a way as to command the attention and admiration of the civilized world. The movement grew in strength and compass daily until the Empress Dowager became alarmed, and executed the celebrated *coup d'état,* destroyed all the young patriots by whom the emperor had surrounded himself, and retired the emperor himself from any active part in the affairs of state. One man escaped. It was Kang-yu-wei, the leader and moving spirit of the entire movement. When he arrived at Hongkong, he was interviewed by the editor of a great English newspaper, who said to him: "Where did you get these ideas of reform and good government, so rarely found in your country?" His reply was: "I got my first ideas of reform and have all along had my support and inspiration from the writings of Timothy Richard, an English Baptist missionary, and Young J. Allen, a missionary of the Methodist Episcopal Church, South." Here is indicated the process by which a mighty leadership is being raised in China that will persistently push its way to the front and eventually lead China out of the old stagnant life of heathenism into the light and life of Christian freedom.

"It Is the Fate of Reformers to Die."

I shall never forget the words of Tun-Chi-Tung, one of the noble band executed by the Empress Dowager on that fatal day.

He was one of the most brilliant young nobles in China, and when led to die he said to the old conservative officials who had come to gloat over his destruction: "It is the fate of all reformers to die for the principles they advocate, and it does not concern me that with others of my class I have to lay down my life for my cause; but for every head that falls to-day a thousand will rise to champion my principles until a final victory will certainly be reached."

And so it is that these untabulated and mighty results of missions which escape the attention of superficial observers are working under the surface to accomplish their great results. Jesus Christ is gathering into his hands the forces of the world to-day, and is hurling them against these great heathen lands. He makes the great convulsions and revolutions that startle the world the instruments for accomplishing his purposes. He makes the wrath of men—yea, the greed and the lusts of men—to serve him, and overrules the selfish plans and purposes of statesmen and great commercial enterprises, and by every means with sure and steady purpose is pushing forward the boundaries of his kingdom.

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